SUNDAY SERMON

A Scholarly Discourse By Rev. Luther R. Dyott

HOSLYN, N. Y.—The Rev. Luther R. Dyott, pastor of the United Congregational Church, preached Sunday morning on "The Indestructible Foundations. He took his texts from Psalms xi:3: "If the foundations be destroyed, what can the righteous do?" Hebrews xii:27 revised version: "This is the assurance of things hoped for, the proving of things not seen." II. Timothy i:11 (revised version): "I know whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day." Mr. Dyott said:

We seek the solid and safe in the things of the material world. This is of supreme importance. Other things in this connection are relatively important. They are to be thought of, and appreciated, and even sought, found and kept. We must have them. Room for the active life of a growing belief is indispensable. A place for the sweet and sustaining comforts of the larger hope of humanity is desirable. The gumption of refined and immortal love is never to be regarded as more than a mere luxury of the inner life. Other work is important; but only so to a comparative degree.

Tedious and temporary is the task of the theologian. Unsatisfactory is the task of the creed-maker. Small is the task where "jarring sectaries" learn their selfish interest to discern, and, not unfrequently, to make religions in the name of religion. Spasmodic is the task, and thankless is the fact of the iconoclast. Feverish and fitful, though somewhat sensational and imperious, is the task of the scientist. But all who are concerned about building character upon indestructible foundations and are actively engaged in this work, are realizing that which is of supreme importance, as day by day, hour by hour, moment by moment, rives that "house not made with hands." Here we must toil with clear understanding, magnificent courage and unfailing patience. Here we must be serious and certain.

It is a profession and a hopeful indication that, in some respects, at least, we are equal to the demands. We do study, investigate and think. We not be destroyed. Here we are serious enough when we are serious at all. We do not wish to be deceived with reference to these things. We desire exactly prefer not to have our fountains of life poisoned. We object to the destruction of the foundations of belief. Error, falsehood, deceit are not enough anywhere, but they do the most harm if admitted into the affairs of religion. He who poisons my body may only affect the place where my real life sojourns for a little while, but he who poisons my mind and my soul does an untold harm for eternity. He and I may never be able to make satisfactory inquiries of some kinds of destructive things, do not invariably imply the existence of doubt and the destruction of the foundations of belief. If, indeed, this be doubt, then it is not the kind of doubt that we need to fear. If these things destroy our foundations, it will prove nothing more than that we were on temporary and destructible foundations, and we should have lost something better.

King calls our attention to the fact that "just as the acceptance of the principle of the correlation of forces called for a revision of physics—a new physics, or the theory of evolution for the rewriting of biology—a new biology, so, in the same sense, the acceptance of certain fundamental conceptions of our day calls for a rewriting of theology—a new theology." Call it a new theology if you will, but do not let prejudice blind you to truth, no matter from which direction truth may come. Something is true not because its statement is old, nor yet because that statement is new, but because it conforms to the great fact, or facts, for which that truth stands. The great fact, or facts, back of the truth and its statements.

maturity, the old age and death of nations; amid things present and things to come, life and death, in spite of everything that may oppose, or assail, belief, character, hope, love, incorruptible self may have perfectly indestructible foundations. What are some of these foundations? Knowledge, experience; that is an experience of God in the soul of man is an indestructible foundation. Such experience is knowledge derived from fact and abiding in spiritual consciousness. "God is a spirit. Man is a spirit. There is possible contact and communion here. There is the possibility of the best knowledge in the world right here. Fact, evidence, proofs, knowledge they are all here. Knowledge has found the proof; proof implies the existence of the evidence; evidence implies the existence and reality of the fact, while the primary datum abides in experience.

When a man has a religious experience then he has an indestructible foundation. He cannot then be morally ignorant. He knows something. That which a man sees may deceive him. That which he hears may not always be so, but that which he knows, he knows, and no man can take it from him. He is upon a foundation which cannot be destroyed. Then faith ends in fact. Then reasoning culminates in fact, in dealing in the great unseen realities which are always more than the seen, in giving the "assurance of things hoped for, in proving things not seen." A man cannot subject such an experience to the test of reason. He was in the favor of God, yet as that be being increased in amount, the amount of favor increased. The most glorious was in the favor of God, yet as that being increased in amount, the amount of favor increased. The most glorious foundation. It is not only our knowledge of God. There is another indestructible foundation in His knowledge of us. It is written: "Howbeit the firm foundation of God standeth, having this seal, the Lord knoweth them that are His." He cannot mistake. We could not deceive Him, even though we might deceive others, or be deceived by what we might suppose to be experience, even religious experience, though we might deceive ourselves. He knows us perfectly. He knows us. He knows us by experience. If we are in the regeneration of the Holy Spirit, we may become His. He will know. He will know that we are His. We are of the Lord is with them that fear Him." He desires it to be there.

Every man has just as much right to be sure that he is a Christian as he does that he is alive physically. This knowledge is brought to us in the witness of God's spirit. Thus it is that we go deeper than religious experience into the indestructible foundation of God—His knowledge of us, even Christ is another foundation. He is our chief cornerstone. The Lamb His bride, His shepherd, His grandeur, His humanity, His Deity, His faith, His love, His life—all combine to make Him the perfectly incomparable one among all religious experiences, and while in a certain profound sense Christ and Christianity are one and inseparable, there is still another sense in which Christ, as our foundation, is greater than Christianity, even as the sun is more than the multitudinous rays that actually fall upon the surface of the earth; Christ is more than Christianity, than the thing or the thought, as life is more than that which embodies life. We build, as stated in a recent city: "In the creed about Christ, but upon Christ Himself. We build not upon the theories which fall upon our minds, but upon the realities which fall upon our souls. Thus we become indestructible as the righteous are."

The strongest emphasis of our times, especially in matters of religion, is being placed upon the foundations of belief. Notwithstanding the prevalent superficiality of our age, the enormous sales of birth-rights for pottage, the fanatical passion for pleasure, the gaudy show of those who "glory in appearance and not in heart," the bewildering fact that we are living in "grievous times" when so many are "lovers of self, lovers of money, boasters, haughty, railers, disobedient to parents, unthankful, without natural affections, implacable, sanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, holding a form of godliness but denying the power thereof;" notwithstanding the fact that in the very church, itself, there are certain sectarian movements tending to pervert the life of some believers; notwithstanding the fact that many things, and more, still the underlying current is toward the fuller and freer knowledge, the immediate and increasing demand in the religious life is of the reasonableness of things hoped for, the proving of things not seen," and for that certitude of knowledge which enables the individual believer to stand upon some indestructible foundation and say, "I know whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day."

God is deeper than evil even in persons who do not profess to be good. The oscillations of human history may be permitted of God Himself, and end in divine results. Error is not the equivalent of Christendom. The unsettled condition of certain phases of religious unrevolt at least that there are some things which can not be shaken and must remain. God may be permitting the shaking of the nations, and may even have the removing of those things that are shaken, as of things that are made, that those things which are not so shaken may remain. Ours has been called an "age of doubt," but the evidence and proof of the claim are not altogether satisfactory. Professor James says: "Our religions like lies more, and our practical life less, than it used to on the perilous edge." But does not the professor attempt to draw a distinction where no distinction belongs?

Is not our religious life, in fact and in fine, a practical life? Are not the most practical deeds of the world born of religion? Good life, good thoughts, good words, good deeds belong to religion whether they be done in this or that church, or here on ecclesiastical stamp at all. Reality is at a premium in the profession of to-day. Let us believe that the demand for the real is the desire to investigate, the new statements of old truths, the rewriting of some theology, the revising of some creed, the call for a new adjustment of things, do not invariably imply the existence of doubt and the destruction of the foundations of belief. If, indeed, this be doubt, then it is not the kind of doubt that we need to fear. If these things destroy our foundations, it will prove nothing more than that we were on temporary and destructible foundations, and we should have lost something better.

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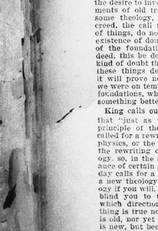
EACH USES TWO ALARM CLOCKS



IT COSTS the street-car man from two to three cents when his alarm clock fails to aim up in time to take his regular train, no matter what the cause or oversleeping. This has led to a double precaution on the men who wield the levers on the front of cable and trolley cars and those who ring up the nickels. The double-alarm clock system is now in vogue with most of the men. One timepiece is set to go off a few minutes later than the first.

"I missed once in fifteen years," said a burly gripman, "and that was when my 'kid' had been playing with the clock and the hands stuck. I started using two of the blue dancers after that."—Chicago News.

A children's branch of the North India Bible Society has been formed.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JANUARY 21.

Subject: The Boy Jesus. Luke ii., 40-52—Golden Text, Luke ii., 52—Memory Verse, 51—Topic: The Boy Jesus a Pattern For Youths—Commentary.

I. The growth and advancement of Jesus (vs. 40, 52). 40. "The child grew." From this verse and verse 52 we learn that Jesus had a human body and soul. He was a healthy boy and grew like other boys, but He was sinless. Evil had no place in Him. "Waxed." An old English word for grew. "Strong in spirit." In spirit is omitted in the Revised Version, but spiritual strength is meant. He became strong in mind and understanding. "Filled with wisdom." He was eminent for wisdom even when a child. "Grace of God." Grace commonly means favor. God was pleased with Him and showed Him favor and blessed Him.

52. "Increased in wisdom." This refers to His spiritual and intellectual development. Some one has said that "wisdom is knowledge made our own and properly applied." "And stature." There could be no increase in the perfection of His divine nature, but this is spoken of His human nature. His body increased in stature and His soul developed in divine things. "Favor with God." Though His entire being was in the favor of God, yet as that being increased in amount, the amount of favor increased. The most glorious was in the favor of God, yet as that being increased in amount, the amount of favor increased. The most glorious foundation. It is not only our knowledge of God. There is another indestructible foundation in His knowledge of us. It is written: "Howbeit the firm foundation of God standeth, having this seal, the Lord knoweth them that are His." He cannot mistake. We could not deceive Him, even though we might deceive others, or be deceived by what we might suppose to be experience, even religious experience, though we might deceive ourselves. He knows us perfectly. He knows us. He knows us by experience. If we are in the regeneration of the Holy Spirit, we may become His. He will know. He will know that we are His. We are of the Lord is with them that fear Him." He desires it to be there.

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The Farm

For the Horse Owner.

Here are a few things that all good horsemen know: Flesh is not bone. Horn is not iron. Horn comes next to the flesh. Iron comes next to the bone. Iron is but an organic tissue. Here is a organic tissue. There are no nerves or blood vessels in iron. But the ordinary blacksmith will pound iron all day long must not think that horn will stand. Heating may not hurt iron, but it does destroy horn. There are no nerves or blood vessels in horn, but it is very easily injured by agencies that will not injure iron, and any material injury to the horny part of the foot will affect the flesh and bone of the foot, the parts that are supplied with nerves and blood vessels and that can become inflamed.—Tribune Farmer.

About the Radish.

If the account of this radish, from the Garden Magazine, is not greatly exaggerated, the seed should be imported and American lovers of radishes given an opportunity to test its merits.

Picture to yourself a pure white radish in the size of a beet—large, firm and solid. Such is the Japanese radish. Cut it, and you find it has all the consistency of a Baldwin apple, firm and fine grain; taste, and it proves to be sweet instead of the most obdurate spring radish that ever passed your lips. It will thrive at any season during the year. Better; in the open as transplanted or left alone, cultivated or uncultivated. It is as good to eat when in bloom as in its younger days, and one radish will provide bulk enough for three or four people of more.

Buying an Axe.

The essential points in a good axe are: (1) that it be well made of good steel and well and evenly tempered; (2) proper shape and size so as to get the best results for the force used; (3) the poll or back to be smooth and made of the right weight that the balance of the axe is right when swinging; (4) the weight of the axe to be in proper proportion to the strength of the user so that the blade is fitted with a suitable handle. By suitable handle is meant (1) one that has the grain the right way; (2) one that is the right shape and thickness. For the first we say in the description of wood what this should and must be.

Right grain is very important in an axe handle for two reasons: First, it will break if it runs crosswise of the work, you may have to go miles for a new one, and when got lose a lot of time. Second, it will splinter and put a sting the new handle in.—Farmer's Home Journal.

Seed Crowing.

The proper behavior for carrots, onions and other plants of a similar nature is to grow in drills and not sowing during the first summer. Seed growing should be reserved till the second year. In the case of carrots the found worthy may be given a chance if it is desired, for the gamut the second root will go to seed the first year. Such seed is not desirable for planting. It is the cry of those who desire to degenerate. A crop raised from it would show a still stronger propensity in that direction. It is the survival of the animal, which would not be wanted. But where the best seed obtainable is strong and must be continually guarded against by the seed grower. They are not very valuable in their cultivation and are continually lapsing to ward their wild state. Hence the word "Amazed." To see such honor given to their boy, and to see Him thus associating with the learned men with these learned men. "Why," etc. This was the natural sort of a reproof and probably given privately. "Thy Father." This form of speech was necessary, for how else could she speak? "Sought Thee sorrowing." The word here rendered sorrowing is expressive of great anguish.

49. "How is it that ye sought Me?" This is no reproachful question. It is simply a question that implies surprise at their lack of holy childhood. He is apparently astonished that He should have to be sought, or even thought of, anywhere except in His Father's house. "Wist ye not." Know. "In My Father's house" unnecessarily narrows the fulness of the meaning. Better; in the sphere of the affairs of My Father, in that which belongs to My Father, home and all. These bear with them the stamp of authority. They are the perfect types of dignity and humility. It is remarkable, too, that He does not accept the phrase "Thy Father" which Mary had employed. 50. "Understood not." He did not understand His mission.

51. "And went down with them." His heart drew Him to the temple, the place of duty called Him back to daily, and, perfect, even in childhood, He yielded implicit obedience to this voice. "To Nazareth." Here He remained during the years longer. These were years of growth and preparation for His great life work. "Was subject unto them." Here is a most wonderful hint of the humility of Him unto whom all things are subject submitting to earthly parents. "In her heart." Expecting that hereafter they would be explained to her and she would understand them fully.

The Maintenance Ration.

The Wisconsin station has made some interesting experiments which seem to show that the maintenance ration may vary with the age of the animal, conditions of shelter, care, etc. This experiment deals with mature Poland-China and Berkshire pigs eight weeks after weaning their litters. Their average weight was 378 pounds. Their feed consisted of corn, shorts, oil meal and skim milk. Of the grain in every case 2.5 was corn and was required and of the skim milk an average of 7.1 pounds to maintain weight. Per 100 pounds gain they saw the average of grain was 355; pounds and of skim milk 1,931; pounds a total of 2.87 pounds per 100 pounds live weight. This was found to be the average maintenance ration of the pure bred sows of the weight given. Now, with the cattle, it was somewhat different. In the experiment were four razorback sows, averaging 226 pounds. Their ate an average of 3.19 pounds grain and 6.3 pounds milk per day. Per 100 pounds of live weight they ate 1.41 pounds grain and 2.81 pounds milk per day, a total of 4.22 pounds against a total of 2.87 pounds per 100 pounds of live weight in the improved breeds. According to this it costs more to keep a scrub sow than it does a pure bred one. Here is another point added to the many which prove to farmers that they should keep nothing but A1 stock.—We-2:19 Witness.

The Corn Plant.

Reliable figures show the great feeding value of the hard lower end of the corn plant generally known as the stubble, a part usually discarded or thrown to the hogs, but which, if properly prepared, would add much value to the food supply. It is estimated that the top part of the corn fodder contains less food value than the lower part of the stubble and that fifty-two per cent. of the food value is in the plant and but forty-eight per cent. in the ears. Moreover, the digestible contents are much greater in the lower stubble than in the main stalks farther up or in the leaves.

The reducing of this stubble to a condition so that the cows can eat it readily is where the great value of the shredder comes in, but with the majority of farmers the old-fashioned cutter must take the place of the shredder. As an extreme case, one man took an old and very dull ax and broke to slivers a lot of corn stalks, particularly the lower ends of the stalks thrown away. This mass was thoroughly moistened in water which was quite warm, covered thickly with wheat bran and offered the cows. They ate it with avidity and the experiment they had previously partially discarded the fodder thrown into the mangers in full was eaten. The lesson to be learned is that all these things wrapped around like a nimbus or an aureole, dye's spose for one stockings for the and walk in I'd be free from the onnery little undaband winkles of the Sun. Ry say?

"What's the answer? The answer, for you and all of the rest of the They Says is to cast it to the Sun They's from the Order of They Says and, if you've got a knock coming, say it yourself! Don't wait an anonymous knock in the name of the They Says, but, if you feel that you've got a knock in your midriff that has just naturally got to be let out, why, just skate to the centre, sky your hat on the carpet, take a long breath to give your lungs free play, and bawl the knock right out loud, with all of the power and strength that you can put into it, and then see if you yourself—not in the name of the They Says!

"When you're feeling knockish don't get behind the They Say scout. Claim the knock for your very own, and stay with it—stand by it! Don't be a hiding knocker! Be a personally-conducted knocker.

"If the knock that you think you've got coming is so uncertain, so secondhand, so unauthoritative, so unidentified, so nebulous that you feel tempted to let it out of your carcass in the form of They Say, just punish the flesh by keeping it back of your teeth altogether, and go out and get hold of some kind of a knock that you know all about at first hand and that you can sling into the general knockfest of an original package!

"That's all! Sit right down and put in your resignation from the Order of They Says, and the next time you go around here I'll listen to you, even if you hand me twenty thousand knocks for yourself coming from you as a personal. But no more They Says! Do hear?"

The friend heard. The bow-legged, steely-eyed man released him from the vise-like grasp, and when he undid woke up, with the morning light streaming through the windows, he found that he had become tangled up with the bedclothes.—Washington Star.

A DANGER AVERTED

The Story of Two Old Maids o' Sixty-five Years.

The Misses Malcolm were known the little world of which circ mscribed the centre as "the two Malcolm girls" in spite of their gray hairs and sixty-five years, and were also known the best housekeepers in all the region and any lapse from the exquisite neatness of their domain seemed to Misses Malcolm a terrible thing.

When Cousin Palmer Malcolm, reckless Western relative, died, Malcolm girls started for the Missouri to look after some property which they had entertained thirty-two "different Greenes" the night before, to the Misses Malcolm's order, was allotted by mutual consent the task putting the dower rooms in order, as soon as possible, while Miss Emily attended to their bedrooms and dining parlors.

When they were at last seated in the train, after a two miles' jolting in a stage coach, Miss Emily noticed that Miss Sophronia's face was in a troubled and anxious look. Cousin Palmer Malcolm had been a great trial to the family. Miss Emily felt that his memory was a legacy of her sister's worry, and after a few moments of silence she decided to probe the matter. At that very moment Miss Sophronia spoke.

"Sodom," she said, "I'm sure you are conscious, as I am, that we have undertaken a very disagreeable task. Cousin Palmer Malcolm had been a great trial to the family. Miss Emily felt that his memory was a legacy of her sister's worry, and after a few moments of silence she decided to probe the matter. At that very moment Miss Sophronia spoke.

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